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is now published in the *Theological Review*, "that the Church is only beginning to learn the right use of the Memoirs of the Lord Jesus. The tendency hitherto has been either to neglect these writings as practically superseded by more advanced presentations of Christianity, or to read into them the developed theology of Paul." He then calls attention to the fact that the "reading into" process may be practiced not only by the adherents of dogmatic theology but even by professedly unbiassed and intellectual critics of the New Testament; and he points out "a violent example of it" in a recently published work of Pfleiderer, the effect of which is that Paul becomes at last the *author* of Christianity.

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## Book Notices.

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### The Expositor's Bible: Jeremiah.

*The Prophecies of Jeremiah.* By Rev. C. J. Ball, M. A. New York: A. C. Armstrong and Son. Price \$1.50.

It must be admitted that it is very difficult, perhaps impossible, to make good sense out of some passages as they stand in the Massoretic text of Jeremiah, yet a volume intended for general readers, as all the volumes in this series are, should not be overburdened with textual criticism. When such criticism is introduced into a book of this kind, is it not better to put it in footnotes? This gives critical results to those who are prepared to appreciate them, but in a form which is not repulsive to general readers. Several of the textual emendations proposed in this volume cannot but commend themselves to all those who are not unduly influenced by the Buxtorfian theory of the unchangeability of the text. In his treatment the author presents some interesting questions. He maintains the reality of symbolical actions, hence, he gives an affirmative answer to the question whether Jeremiah did actually hide the girdle as he is represented to have done in the first paragraph of chap. 13. Conscious of the difficulties involved in accepting a journey to the Euphrates he adopts the reading Ephrath (Bethlehem) instead of Perath (Euphrates). What the author says (p. 303) with reference to the Hebrew idiom deserves more than a passing notice on the part of those who desire to get at the thought of the Hebrew writers. Failure in this direction often leads to fanciful interpretations. On p. 382 another neglected truth is emphasized, viz., the conditional element in prophecy. The author's views on some of the burning questions in the realm of Old Testament criticism find expression in this volume. He makes the Book of Job to be later than Jeremiah (p. 417) and takes the martyrdom of Jeremiah as the historical background of the picture which is given of the suffering servant in the fifty-third chapter of Isaiah (p. 5). He adopts the form Iahvah, with a few exceptions, as the rendering of the so-called Tetragrammaton. Is not this anomalous? Is not the form Yahweh more in accordance with the Hebrew usage? This volume contains a great deal of valuable material, and it is to be hoped that it will prove serviceable in the dissemination of a true view of the character of Hebrew prophecy.